5: Bruce T-5 (1768-1773) 1804
MP5 Amhara MP5

[pp. 1-62, Vol. 7 have not been processed for the files. - Analyst]

APPENDIX

TO

BOOKS VII. AND VIII.

No. I.

Detached Articles from the several Journals and Common-place Books, containing additional information respecting Abyssinia *.

175 YASOUS TALLACK (the Great) subdued Lasta, and obliged it to pay 1000 ounces of gold per annum in tribute. It continued to pay till the war between Mariam Barea and Ras Michael, when each pretending to it, it became independant, and continues so at this present day, April 1770.

Harar is four days journey from Shoa, and seven from Aussa. It is farther inland, and a plain country. The chief has the title of Emir; and is frequently at war with Amha Yasous in Shoa, who is independant. The people are all Mahometans, called Turks by the Abyssinians.

317 Gold is found in the Shangalla's country in small lumps, is by them put into quills, and carried to Damot fair. This, at least, was the ancient custom when these barbarians sold their gold as neces-ity required. Since that time they have got scales and weights, and know, in general, the value.—The Agows are the purchasers, and adulterate it with silver;

* The paragraphs [illegible] with N. B. by the Editor.

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317 one ounce to ten of gold, which gives it a very pale colour.

703 N. B. This observation is sufficiently confirmed by the colour of those links that still remain of the honorary gold chain conferred on Mr Bruce by the king of Abyssinia. These links are of a paler hue than a common guinea, rather coarsely made, and unpolished. Gold chains, called in Habbesh sunsul, are a mark of dignity bestowed by the sovereign on the most meritorious persons in his army. It is usual to give a splendid suit of clothes at the same time, an Egyptian and Persian custom; vide Genesis, xli. 42. and Esther, viii. 15.

651 Wechne, in Belessen, is about 34 or 35 miles, a long day's journey from Emfras. There is paid, to maintain the royal family on the mountain, 250 ounces gold, and 730 cloths (this means webs of cotton cloth, called shuma). This is an old establishment. None are permitted to go up but the women carrying water. There was formerly a cistern, but it is now in ruins, and useless. There are near 300 persons there; and all the exiles are allowed to marry. Bacuffa escaped by help of his sister.

793 Extreme unction is unknown in Abyssinia; that is, the
792 anointing with oil. However, when a person is attacked with sickness, which threatens death, he often puts on a monk's hood, as a token that in case of recovery, he will abandon the world, and then receives the last sacrament, or rather he does so before putting it on; and it is generally the custom to distribute all his moveables to the churches, which the priests appropriate. These are traces of extreme unction. The great men ofen renounce the hood, and return to their former life.

792 N. B. The Abyssinian MS. histories are full of these instances, in which the great men, when disappointed in politics, retire to Waldubba, or other deserts, to live as monks. The distribution of goods and money made by the kings, when sick, to the churches, occurs in almost every reign. Before Yasous II. died, the Chronicle says, that he had given away every thing he had, in this way, except the crown on his head. When Joas was proclaimed, the Iteghe his grandmother wished to give a present to the poor, as usual at the begin-